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From the "American Naturalist."

A Chapter on Flies.

The subject of flies becomes of vast moment to a Pharaoh, whose ears are dinned with the buzz of myriad winged plagues, mingled with angry cries from malcontent and fly-pestered objects; or to the summer traveller in northern lands, where they oppose a stronger barrier to his explorations than the loftiest mountains or the broadest streams; or to the African pioneer, whose cattle, his main dependence, are stung to death by the Tsetse fly; or the farmer whose eyes on the evening of a warm spring day, after a placid contemplation of his growing acres of wheat-blades, suddenly detects in dismay clouds of the Wheat-ridge and Hessian-fly hovering over their waving tops. The subject, indeed, has in such cases, a national importance, and a few words regarding the main points in the habits of flies—how they grow, how they do not grow (after assuming the winged state), and how they bite, may be welcome to the readers of the *Naturalist*.

The Mosquito will be our first choice. As she leaps off from her light bark, the cast chrysalis skin of her early life beneath the waters, and sails away in the sunlight, her velvety wings fringed with silken hairs, and her neatly divided trim figure (though her nose is rather blunt, considering that it is half as long as her entire body), present a beauty and grace of form and movement quite unsurpassed by any other dipterous allies. She draws near and softly alights upon the hand of the charmed holder, subdues her trumpeting notes, folds her wings noiselessly upon her back, daintily steps down one foot after the other, and drives rough crushed and bleeding capillaries, pricking nerves and injured tissues, a many-headed lance of marvellous fineness, of wonderful complexity and fitness. While engorging herself with our blood, we will examine under the microscope, the mosquito's mouth. The head is rounded, with the two eyes occupying a large part of the surface, and nearly meeting on the top of the head. Out of the forehead, so to speak, grow the long, delicate, airy antennæ, and just below arises the long palpus which consists of the bristle-like maxillæ and mandibles, and the single hair-like proboscis, all which five bristle-like organs are

laid in the hollowed labium. Thus massed into a single awl-like beak, the mosquito, without any apparent effort, thrusts them into the flesh, and by aid of the sucker-like expansion of the end of the labium, draws in the blood through the channel formed by the five bristles and their sheath. Her hind-body may be seen filling with the red blood, until it cries quits, and the insect withdraws its sting and flies sluggishly away. In a moment the wounded parts itch slightly, though a very robust person may not notice the irritation, or a more delicate individual if asleep; though if weakened by disease, or if stung in a highly vascular and sensitive part, such as the eyelid, the bites become really a serious matter. Multiply the mosquitoes a thousand fold, and one flees their attacks and avoids their haunts as he would a nest of hornets. Early in spring the larva of the mosquito may be found in pools and ditches. It remains at the bottom feeding upon decaying matter, thus acting as a scavenger, and in this state doing great benefit in clearing swamps of miasms, until it rises to the surface for air, which it inhales through a single respiratory tube situated near the tail. When about to transform into the pupa state, it contracts and enlarges anteriorly near the middle, the larval skin is thrown off, and the insect appears in quite a different form. The head and thorax are massed together, the rudiments of the mouth-parts and of the wings and legs being folded upon the breast, and there are two breathing tubes situated upon the back instead of the tail, which ends in two broad paddles; so that it comes to the surface head foremost instead of tail first, a position according better with its increased age and experience in pond life. In a few days the pupa skin is cast, the insect, availing itself of its old habiliments as a raft upon which to float while its body is drying, grows lighter, and its wings expand for its marriage flight. The males are beautiful, both physically and morally, as they do not bite; their manners are more retiring than those of their stronger minded partners, as they rarely enter our dwellings, and live unnoticed in the woods. They may be easily distinguished from the females by their long maxillary palpi, and their thick, bushy, feathered antennæ. The female lays her elongated oval eggs in a boat-shaped mass, which floats on the water. A mosquito lives three or four weeks in the water before changing to the adult or winged stage. Just how many days they live in the latter state we do not know.

Our readers will understand then, that all flies, like our mosquito for example, grow while in the larva and pupa state, and after they acquire wings do not grow, so that the small midges are not young mosquitoes, but the adult winged forms of an entirely different species and genus of fly, and the myriads of small flies, commonly supposed to be the young of larger flies, are adult forms belonging to different species of different genera, and per-

haps of different families of the sub-order of Diptera. The typical species of the genus *Culex*, to which the mosquito belongs, is *Culex pipiens*, described by Linnæus, and there are already over thirty North American species of this genus described in various works.

The Black fly is even a more formidable pest than the mosquito. In the northern, subarctic regions, it opposes a barrier against travel. The Labrador fisherman spends his summer on the seashore, scarcely daring to penetrate the interior on account of the swarms of these flies. During a summer residence on this coast, we sailed up the Esquimaux river for six or eight miles, spending a few hours at a house situated on the bank. The day was warm and but little wind blowing, and the swarms of black flies were absolutely terrific. In vain we frantically waved our net among them, allured by some rare moth; after making a few desperate charges in the face of the thronging pests, we had to retire to the house, where the windows actually swarmed with them; but here they would fly in our face, crawl under one's clothes, where they even remain and bite in the night. The children in the house were sickly and worn by their unceasing torments; and the shaggy Newfoundland dogs, whose thick coats would seem to be proof against their bites, ran from their shelter beneath the bench and dashed into the river, their only retreat. In cloudy weather, unlike the mosquito, the black fly disappears, only flying when the sun shines. The bite of the black fly is often severe, the creature leaving a large clot of blood to mark the scene of its surgical triumphs. E. T. Cox, of New Harmony, Indiana, has sent us specimens of a much larger fly, which Baron Osten Sacken refers to this genus, which is called on the prairies, the Buffalo Gnat, where it is said to bite horses to death. Westwood states that an allied fly (*Rhagis Columbaschensis* Fabr.) is one of the greatest scourges of man and beast in Hungary, where it has been known to kill cattle.

We now come to that terror of our equine friends, the Horse-fly, Gad, or Breeze-fly. In its larval state, some species live in water, and in damp places under stones and pieces of wood, and others in the earth away from water, where they feed on animal, and, probably, on decaying matter. B. D. Walsh found an aquatic larva of this genus, which, within a short time, devoured eleven water snails. Thus at this stage of existence, this fly, often so destructive, even at times killing our horses, is beneficial. We have found a larva which is, probably, a young horse-fly, living in abundance on the under side of the stones in a running brook, at Burkesville Junction, Va. The body was smooth, over two inches in length, and with a few fleshy filaments at the tip. Each segment is enlarged posteriorly, aiding the creature in moving about. During the hotter parts of summer, and when the sun is shining brightly, thousands of these

horse-flies appear on our marshes and inland prairies. There are many different kinds, over one hundred species of the genus *Tabanus* alone, living in North America. Our most common species is the "Green-head," or *Tabanus lineola* Fabr. When about to bite, it settles quietly down upon the hand, face or foot, it matters not which, and thrusts its formidable lancet jaws deep into the flesh. Its bite is very painful, as we can testify from personal experience. We were told during the last summer that a horse, which stood fastened to a tree in a field near the marshes at Rowley, Mass., was bitten to death by these green-heads; and it is known that horses and cattle are occasionally killed by their repeated harassing bites. In cloudy weather they do not fly, and they perish on the cool frosty nights of September. The Timb, or Tsetse-fly, is a species of this group of flies, and while it does not attack man, plagues to death, and is said to poison by its bite, the cattle in certain districts of the interior of Africa, thus almost barring out explorers. On comparing the mouth-parts of the horse-fly, we have all the parts seen in the mosquito, but greatly modified. Like the mosquito, the females alone bite, the male horse-fly being harmless, and frequenting flowers, living upon their sweets.

(To be continued.)

Selected for "The Friend."

Some Deep Considerations.

(Concluded from page 196.)

Ques. 3d. How may any such, who have fallen from an high and glorious state in the power and dominion of life, be again recovered?

Ans. Indeed this is a very difficult thing; not because the mercy and power of the Lord is at a loss to or concerning man in this state; but because this condition sets a man's spirit at so great a distance from the use of that remedy which the Lord hath appointed for man's recovery. It is very hard to bring such an one to the sense of his loss (whereby the depth of his fall might be prevented) until he be gone very far; and the farther he goes in his declining from the life, the harder will his recovery be. Again, it is hard for such an one to become so poor, and lie so low and so long at the foot of God's grace, as also to be contented to be so laid aside and not made use of, as the Spirit of the Lord may judge necessary for him, to bring into a perfect abasement of spirit, and to work that perfectly out of him whereby the enemy now entered to betray him; yea, the judgment of the Lord (the righteous and severe judgment of the Lord) is hard to be borne in this state; and it is much if such a vessel do not break here, in its new forming on the wheel. Yet that which boweth before the Lord, being willing to be smitten and abased by Him, and to lie under his correction and judgment his season, even until He say it is enough, the Lord will without doubt restore into his favor, if not also into the honor of his service again.

Object. But some tender heart may say (which feeleth many weaknesses, much unbelief, and the danger of falling daily) if this be true, oh! what will become of me! If such as these be liable to fall, and to fall so dangerously, how shall I stand! I was wounded enough before with the sense of my own condition; but this affrighteth me much more.

Ans. Oh tender heart! The enemy may

make use of this to trouble and afflict thee! But it was not so intended by the Lord, who is very full of unutterable bowels, and who hath a day of bowels for thy state; yea, His day, which hath already dawned, is so drawing as to reach thee. The Lord hath not yet done gathering his scattered sheep, nor yet shown the utmost skill he hath, either to gather, or to preserve; and the state of the weakest, under the preserving power of the Lord, is safe. Great are the diseases of Israel; great is yet the loss of scattered souls, which as yet know not the call of the Shepherd; but if at any time they do feel a touch thereof, are easily reasoned again out of it, and driven back by the thoughts of their own hearts. Oh! great, great also is the skill of the Shepherd, and his hand very tender, which the Lord is putting forth for the help of these; blessed be his name. And as the condition of these needs and requires that from the nature and soul of the Lord, which the conditions of others do not require; so the nature of the Lord hath mercy and love in it to answer their states, and will give it out in his day and season. Oh! let none be offended thereat. Let no eye throughout all Israel be evil, because the Lord is exceeding good. If He please to kill the fatted calf, and set it before his prodigal son, let none that have walked faithfully with Him in any dispensation be offended thereat; but rather let all (in whom is life) stand ready to shout at the issuings forth of love and mercy, in the varieties of the dispensations thereof, according to the need and capacity of every sort of vessels, prepared by the Lord to receive it. Therefore, O thou afflicted! tossed with tempests, and not comforted; thou shalt know and feel this from the Lord, that He knoweth how to bring home his consolations to thy soul, and to cast thee into the mould of his life, and bring thee forth in the power of his righteousness; and that He need not to find any worthiness or righteousness in thee; for He can create and make room for it in thy heart; yea, He can begin, carry on, and perfect his work in thee, for his name's sake. And to thee, O broken soul! I cannot so much say, do this, or believe this; but rather, the Lord will work in thee; yea, the Lord will quicken faith in thee, and raise up his own nature from the Seed of his own life, which He himself hath sown in thy inward parts, and will not fail to preserve. Besides, this broken state of thine (wherein the vileness and weakness of self is daily felt, with the exceeding great need of the Lord's preserving power and mercy) is a safe state; towards which, that which (alone) preserveth, is continually issuing forth in the bowels of his tenderness. And though thou dost not see the love of the Lord, and his tender care over thee (and so wantest the comfort of thine own condition;) yet it is never a whit the less in the heart and Spirit of the Lord towards thee; and in divers respects I may say, it is better for thee at present to want the sight of it. I am satisfied in my heart concerning the nature and ways of the Lord, and I know there is that mercy in Him which my soul crieth for; and that it is not only treasured up, but about to be issued forth towards those for whose sakes the cry is unto Him for it. The Lord will arise and have mercy upon Sion, even upon the mourners and distressed ones in Sion; He will say to them who are of a fearful heart, and mourn bitterly because of their unbelief (finding themselves as unable

to believe now for righteousness, as ever the Jews were to work for it;) be strong, stand still; wait on me your God; behold, my righteousness is ready to be revealed, and I am bringing that forth with me which ye want to give your souls the entrance into my promises, and into my Divine nature promised. Ye are my lambs, and my bosom is for you, and thither will I gather you; yea, ye have already conceived, and are with young, though ye know it not; and I will lead you on gently in a way that ye cannot, nor never shall know, as ye would know it; but shall want or miss of that knowledge thereof, though I see good for you. I will beget a deeper love in you, and bring it forth after a deeper way of dispensation than ye have been acquainted with, or than your understandings can comprehend; but in the death which I am bringing upon you, and in the travelling path which ye shall feel in your hearts, shall spring up in you, and be brought forth. O dear lambs! mind the quickenings of life, the savour and sense which the Lord begetteth in the heart, and let the outward knowledge (even of what ye have had experience) be quickened; but as the Lord quickens it; and mind not the noises of thoughts and reasonings about things which the soul's enemy will be striving to get you with, and batter you by; but sink down from these, and wait to feel that which lieth beneath them; in the free nature, life, virtue, power, and motions whereof alone is your soul's salvation; and if ye cannot receive the sense of this direction at present, wait on the Lord either for it, or for what other manifestation or tender help He shall please to give forth unto you. ISAAC PENINGTON

The London Underground Railroad.—The report of Calvert Vaux, who was sent to London by the directors of the New York Central Underground Railway Company, to examine into the construction and management of the Metropolitan Underground Railway of London, has been made public. The report is an interesting one, and we gather from it some prominent facts which will interest our readers. The railway communications consist of the Great Western; London and Northwestern; London, Chatham and Dover; London, Brighton and South Coast; and Southeastern, on the south side. The total number of trains run each way, on the above roads is 1,447, beside ninety trains each way between Charing Cross and Cannon street. Part of the above trains carry passengers from one part of London to another, but it is estimated that the number of trains conveying residents to and from the suburbs to business is fully one thousand.

The suburban population accommodated by this number of trains on the north side is estimated at 335,000, and on the south side 280,000.

The Metropolitan Underground Railway was projected about 1853, with the special object of lessening the great traffic through the streets of London, which was then becoming a very serious question, and also with a view to the establishment of a great central station for all the railways. The length of the line from Bishop's road to Moorgate street is four and a half miles, and from Edgeware road to Brompton, at present opened, about two and a quarter miles, making six and three quarters miles. From Brompton to Tower Hill, when finished, the length will be eight miles. From

ompton direct to Moorgate Street, the distance is six and two-third miles.

C. Vaux gives an account of the connections worked by the Metropolitan Railway, which it appears that a passenger from any station of the connecting roads can proceed almost any part of London and its suburbs, to England, Scotland or Wales, without leaving outside a station, and in many cases without changing carriages.

About three miles, or two-thirds of the road constructed underneath the streets, thus saving the purchase of property for that distance. The minimum depth of the rails below the surface of the streets is seventeen feet, and the covered way, the maximum about fifty-four feet in tunnel.

There are fifteen stations on the Metropolitan Railway averaging half a mile apart.

Three hundred and one trains run over the road daily; one train every three minutes during the business part of the day. Each of the sets of trains is worked through from Moorgate street, without change of carriage or engine.

The number of engines employed is 35, and carriages 142. The engines have four coupled driving wheels and a bogie truck, and weigh, in working order, about forty-two tons, thirty tons being on the driving wheels. This great weight is necessary to enable them to get up steam quickly on leaving a station.

The fuel burnt is a coke of a very superior quality. To enable a line with so much tunnel to be worked at all it is absolutely necessary that the engines should not give any smoke or products of combustion while in the tunnel, and the engines on the Metropolitan railway have been especially designed to meet this requirement. The steam is got up at 130 or 140 pounds pressure at the starting point, where the line is open, and when the train enters the covered way the damper is closed and combustion is practically prevented. The engine then continues to run on the steam already made so long as it is in the covered way, the pressure being generally lowered to eighty pounds when it emerges again into the open cut. The steam instead of escaping into the tunnel, is conveyed by pipes to a condensing tank, which is filled with cold water at each end of the journey. Our carriages are usually run in a train. They weigh about fourteen tons when empty. The speed is usually fifteen miles an hour, including stoppages.

The line is worked by the electric telegraph so that two trains cannot be on the same line at the same time between any two stations, thus preventing the possibility of collision. The practical effect of this is proved by the fact that although there are twelve trains at a time between Brompton and Moorgate street, no accident has yet occurred.

The number of passengers carried during the half year ending June 30, 1867, was thirteen millions. Some idea may be obtained of the increasing popularity of the road, when it is stated that in 1863 the number of passengers carried during the same time was only 475,175.—*Scientific American*.

Archbishop Leighton one day, returning from church, saw a funeral coming. On reaching home, one who had been confined to the house inquired, "Well, have you heard a good sermon?" "I have MET a good sermon," was the reply.

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 202.)

Our last number concluded with abridgments of discourses by Christopher Healy at Germantown and Philadelphia. The following short extracts of communications by him at his own meeting at several different times, were taken by a Friend present, who has kindly furnished them for these "Sketches." The same correspondent informs that they were all delivered either in, or subsequent to the year 1842.

While entertaining a caution in respect to giving publicity in this way to what would seem designed only for the particular time and occasion that called them forth, there is nevertheless so much solid instruction in them, being indeed "the words of truth and soberness," that we feel unwilling to withhold them. Moreover, unless conveyed in this connexion, it is most likely they would never meet the public eye. They will, we trust, afresh remind their readers of the "precept upon precept," and "line upon line," with which our tender and loving Father still dispenseth his instruction and blessing. May the daily and hourly outpouring of His benefits and mercies, "here a little, and there a little," tend to increase not only our gratitude unto Him, but our growth and stature in holiness, and unto a more perfect knowledge of his will, with whole-hearted obedience to it, which is life eternal.

The first communication recorded here of our friend's, was in supplication. His sister in the truth, and with whom he had doubtless often taken sweet counsel, Elizabeth Pitfield, was also present; who, after exhorting those young in years not to trifle with Omnipotence in rejecting his offers of grace and mercy, but to be faithful to all of his requiremings; reminding them of the many prayers and tears that had been offered for the children of godly parents, was followed by Christopher Healy on the bended knee; who supplicated on behalf of the same class, as too ready to take wing and fly away; being loath to give up the ways of the world. He interceded that the hearts of these might be opened, and that all might turn unto the Lord, that so they who sow, and they who reap, might rejoice together.

The discourses to which allusion has been more particularly made, follow: "In our meeting to-day, our beloved friend C. H. was led to hold forth persuasive counsel, reciting the words of the Psalmist: 'Oh, my soul, look thou unto the Lord, for my expectation is from Him!' He brought to view the necessity of this being the prevailing tendency of our desires; and without which we shall never know the excellency of silent waiting. That there is a vast difference between those who feel poor, and weak, and unworthy, and whose expectation is from the Lord; and those who endeavor to worship him in their own will and wisdom, and whose expectation is much from the poor instrument. It is only the humble, dependent, waiting ones, that will come to know the excellency of silent waiting."

"In the meeting for business, our dear friend extended encouragement to us, especially to those young Friends who came a good way to meeting. He thought that they would never repent the sacrifices they make for the

sake of attending our religious gatherings; and the more they give up thereto, the more they would love to attend. Stating it as his belief, that whether poverty or sweet peace be their portion when assembled, they would find it good for them that they had been there."

"This morning our beloved friend C. Healy, instructively held up to view the importance of preparation for another state of existence; reminding of the solemn injunction: 'Be ye also ready, for in such an hour as ye think not, the Son of man cometh.' There are gifts dispensed to every one of us, by which, if we properly profit, death will not find us unprepared, though it come upon us as a thief in the night. No soul is lost that has not had the opportunity of being saved; but if we are not careful for the improvement of these gifts, we cannot expect to grow in grace, for it is only as we are faithful in the little, that we shall be made rulers over more."

"To-day our dear friend preached a very impressive sermon, and among much instructive testimony said, The righteous shall have tribulations, but the Lord will deliver out of them all. Holding up to view the necessity of having living faith in the Divine promises, and then tribulations will be borne patiently, and our faith will increase with our trials. There is, he said, but one sure foundation; but one foundation that will stand when all things else fail. And unless we build rightly thereon we cannot be saved. He spoke of the necessity of having faith in that Almighty Power, which a servant of old described in this language: 'The sea saw it and fled. Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills like lambs?' This was the power that gathered our Society from the maxims and customs of the world,—from the forms and ceremonies of a lifeless profession,—from all will-worship, and from an hireling priesthood. And though many may fall on the right hand and on the left, yet the faithful will be preserved; and he believed that if all our members walked answerable to our high profession, there would be an hundred come unto us, to where there is one now; and we should indeed be as a city set upon a hill, that could not be hid. Our conduct would then speak louder than words; and many would be invited by our example, to come look upon Zion; and to behold Jerusalem a quiet habitation, with none of its stakes broken, nor cords loosed."

"Our meeting just held was an interesting season. Our beloved friend Christopher Healy was favored to hand forth an instructive testimony, in demonstration of the Spirit and with power; quoting the language: 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them,' and bringing to view the blessed effects of obedience to the Divine will, and the danger of putting off the day of visitation. That we all have need of a mightier power than our own to guide us safely to the realms of peace. He believed that some whose faces had been turned Zionward, felt a little discouraged because their troubles were greater now, than when more careless about spiritual things; but he told us this was nothing new,

For while we are pursuing self-gratification, and walking in the way that Satan would have us to go, he troubles us not, but endeavors to make the way smooth and easy. But when we take a stand against him, and turn our faces towards Zion, 'tis then he is aroused to vigorous action, with his assaults, temptations, and insinuations, in order to hinder and to turn us from the way that leads to salvation. This keeps us in a state of continual warfare against our soul's enemy. But it is good for us. The watch and the warfare must be maintained, and with weapons that are not carnal, but mighty through God to the pulling down of the strongholds—the strongholds of sin and Satan. He had stood by the bed-side of one who acknowledged that he had despised the counsel of the Lord, and had served Satan in almost every respect; and he thought it was the most awful sight he had ever beheld! The soul struggling under the just judgments of the Lord, seemed to be in torment while yet in the body. The poor victim had no hope of pardon and redemption, and ended his days much in this awful condition. Our beloved friend seemed much affected in the contemplation of this lamentable state of human existence; and held it up to view as a solemn warning to us. He upheld the necessity of seeking the Lord while he may be found, and making preparation for the solemn close before the evil days come or the years draw nigh when we shall say, we have no pleasure in them. The Lord will not say to the sincere, wrestling seed of Jacob, 'Seek ye my face in vain.' Oh do not any of you despise counsel. He also intimated that there was danger of some falling away who had made a good beginning, and would unless they were obedient to Divine requirements. Our dear friend also spoke of his own experience, how he had been assailed by the enemy, and had fled to the Lord Jesus for refuge; who pointed him to the straight and narrow way; and as he endeavored to walk therein, had raised him up out of the miry clay, and set his feet upon that rock, which he could declare was the Rock of Ages, even Christ Jesus."

"After a time of solemn silence, our valued friend C. H. arose and stated, that his mind had been exercised almost from his first sitting down in the meeting, in a way comparably to our Saviour's answer to those who spake of the Temple, how it was adorned with goodly stones and gifts. The reply was: 'As for these things ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.' Now, Friends, these things must be fulfilled spiritually in us, as much as they were fulfilled outwardly: the glory of this world must be stained in our view; our delight in the riches, the fashions, the customs, and whatever is worldly must be thrown down.

"There is too much of a disposition in us to shun the cross. We want to come to the Saviour, and at the same time hold fast to the things of the world. We are convinced that there is no better profession, than the profession of the Society of Friends; and we would love to become religious members, and walk answerable to our high profession; but the cross is in the way. We are not willing to suffer for the Saviour's sake, who himself was a man of sorrows and acquainted with grief. He had met with many while traveling up and down through the land, who were

willing to acknowledge that Daniel's God was the only true God; that there is no better profession than ours; and yet they would not live up thereto.

"When the light of the Divine countenance shines upon us, we are almost or quite persuaded to be christians, and resolve to live in obedience to the Divine will; but when the light is a little obscured, we stumble at the cross and turn away. He queried of some present what was the cause of these things? The cross must be borne, though it may lead us into singularity, and to be despised and rejected by the worldly wise. He did not mean to insinuate that we should make ourselves disagreeable in the eyes of the world, further than to live in obedience to Divine requirements. He had felt it, as plain as he had ever felt any thing outwardly with his hands, that there were those present who had sustained great loss by going on from year to year, and not sufficiently confessing their Saviour before men; and if there had been more faithfulness to their Divine Master's will, there would have been more fathers and mothers in our Israel raised up amongst us, to encourage others to come look upon Zion, the city of our solemnities, not one of its stakes broken, nor cords loosed; and they would have found Him indeed to be their Counsellor; the mighty God; the everlasting Father; the Prince of peace.

"In allusion to the unalterable necessity of self-denial and the daily cross, he said, he should not marvel so much that so few are disposed to take up the cross, and follow the Captain of their salvation, if their real enjoyments were abridged thereby. But on the contrary the way of the cross is the only way to lasting peace, and the only way in which true enjoyment is to be found even here."

(To be continued.)

Water Trees.—On the way we were heated and thirsty with the march, and although fresh elephant spoors were plentiful, we found no water; but on coming to a forest of large dark green and glossy-leaved trees, my guides halted, and having each cut a stick of wood, twisted it in their hands until the bark became loosened, and the wood was extracted, leaving the bark an unbroken tube. With this they ascended the trunks of the trees, aided by rude ladders of forked sticks, and, entering their tubes in the cavities of the decayed trunks, drank their fill by sucking up the water. It puzzled me much at first to find out what they were doing. The trunks of these trees are generally much decayed at the core, though the tree looks healthy enough. The cavities are filled in the summer with rain-water, which lasts nearly the whole of the winter, and I have more than once subsequently quenched my thirst when a novice would certainly have perished: as the sandy soil in which these trees flourish admits of no pools or vleys, nature seems to have supplied the tree itself with vleys, which the earth here refuses, nearly equal to living fountains. —*Chapman's S. Africa.*

Curious Drinking Cup.—Here we found only a small muddy pool and a deep well, at which it was very difficult to get water; but anyone who has travelled much in this country is not easily daunted by difficulties of this kind. Being at a loss for a cup or vessel to dip up a supply, I tied a small tapering bunch of grass

together, and, having soaked this well, held it over my mouth, and the water streamed from it faster than I could swallow it. A small bunch, well constructed, will absorb like a sponge, about a tumbler-full of water at every dip.—*Chapman's S. Africa.*

Selected

IN THE FIELD.

Fighting the battle of life!
With a weary heart and head;
For in the midst of the strife,
The banners of joy are fled.

Fled and gone out of sight,
When I thought they were so near:
And the music of Hope, this night
Is dying away on my ear.

Fighting the whole day long,
With a very tired hand,—
With only my armor strong—
The shelter in which I stand.

There is nothing left of me,—
If all my strength were shown,
So small the amount would be,
Its presence could scarce be known.

Fighting alone to-night,
With not even a stander by
To cheer me on in the fight;
Or to hear me when I cry.

Only the Lord can hear—
Only the Lord can see
The struggle within how dark and drear,
Though quiet the outside be.

Fighting alone to-night!
With what a sinking heart,—
Lord Jesus in thy fight
Oh stand not thou apart!

Body and mind have tried
To make the field my own;
But when the Lord is on my side
He doeth the work alone.

And when He hideth his face,
And the battle clouds prevail,
It is only through His grace
If I do not utterly fail.

The word of old was true—
And its truth shall never cease,—
"The Lord shall fight for you,
And ye shall hold your peace."

Lord I would fain be still
And quiet, behind my shield;
But make me to love thy will
For fear I should ever yield.

For when to destroy my foes
Thou lettest them strike at me,
And fillest my heart with woes
That joy may the purer be;

Nothing but perfect trust,
And love of Thy perfect will,
Can raise me out of the dust
And bid my fears be still.

Even as now my hands—
So doth my folded will
Lie waiting thy commands,
Without an anxious thrill.

But as with sudden pain,
My hands unfold and clasp,—
So doth my will start up again,
And taketh its old firm grasp.

Lord fix my eyes upon Thee,
And fill my heart with thy love;
And keep my soul till the shadows flee,
And the light breaks forth above.

The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

For "The Friend"

Faithfulness under Suffering.

(Continued from page 204.)

To form a correct conception of the sufferings inflicted by this continued imprisonment, must be borne in mind that the gaols or prisons in those days were almost universally stinking and loathsome; that no adequate provision was made to secure sufficient food, air or light to the prisoners, and that once incarcerated, they were left very much to the actions and impositions of merciless jailors, who often were men of depraved character, bent on extorting money for every necessary of comfort of life. The revelations made by years after the time of which we are speaking, by a commission appointed by parliament, show that up to that time, these receptacles of tried and untried prisoners, were better fitted for debauching the morals and shortening the lives of those who were thrust into them, than for any other purpose; and the accounts given by many of our early friends, who passed some of them, months, and some of them years in them, convey a picture of their deplorable condition.

Doomsday, into which George Fox and other Friends, for not taking off their hats, were thrust at Launceston, "was so noisome, that it was observed few who went into it ever came out again in health." The filth collected in it had not been cleaned out for years, "so that it was like mire, and in some places to the top of the shoes, and the jailor would not suffer them to cleanse it, nor let them have beds or straw to lay on." The jailor in his rage at them, "railed against them so hideously, and called them by such terrible nick-names, that they never heard like before. In this manner they were obliged to stand all night, for they could not lie down, the place being so filthy." They were kept in this horrible hole for days, until finally some of the magistrates ordered it cleaned and cleaned, and allowed their food to be carried in to the prisoners. This wicked jailor, the under jailor and their wives, had been branded on the shoulder or hand as common thieves, and the gaol itself belonged to a professed minister of the gospel, who had succeeded the head jailor in his office. And yet this cruel imprisonment, like the bonds of the castle in the palace, resulted in "the furance of the gospel," for many came from prison and near to see these patient sufferers for the testimony of Jesus," and not a few were convinced of the truth, and made willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season; so much that one of Cromwell's chaplains told him, "They could not do George Fox a better service for the spreading of his principles in Cornwall, than to imprison him there."

We find the following account written by one of the prisoners in Newgate in 1662, who had been sent there either for having been at meeting for worship, or for refusing to take an oath of allegiance:

"We are now about seven score of us, prisoners in this place, remaining upon the accounts afore mentioned, and divers of our friends, when they were first brought into Newgate, were put into a very nasty, stinking place called 'The Hole,' where they always lie; the condemned persons, between their sentence and execution; and some Friends have been put there twenty-four hours, and

then put into the Chapel, so many together that they could not all lie upon the floor, but were crowded and thronged in a pitiful manner; some lying in hammocks and some no lodging at all. Divers have been necessitated to lie upon the leads, all night, out of doors, and so thronged have we been within, that we were nearly stifled with the extraordinary heat; insomuch that it has been dangerous to cause sickness and diseases. But the mercy of the Lord hath preserved us generally in health, except some few who have been visited with sickness for a time—but only two have departed this life; one of whom was a fresh lively young man, and being put into the dark, noisome Hole before mentioned, he took his sickness there, and on his death-bed he would cry out, often, of the noisome, stinking prison, being the cause of his distemper. It was also the judgment of both the juries, that passed on each of the dead bodies, (for any of the prisoners dying, a jury must pass upon them to find out the cause of death) that although they died of a natural sickness, yet the occasion of that sickness might possibly be their strait imprisonment in such a noisome prison, and so many being put together."

"Yet are not all these things regarded, but we are still thronged up and detained in cruel bonds; there being a great many poor men among us, whose poor families are exposed to ruin thereby, their poor wives and children crying out daily for want of husbands and fathers; their trades are ruined, and their customers complaining. Thus the ruin of many is threatened by this hard imprisonment, yet little notice at all can be taken of this by any in authority, but all hearts are shut up and compassion fled away, and the innocent suffering under the oppression of man, and no man regardeth it."

We can readily understand how imperative the obligation, to meet publicly together for the worship of their Father in heaven, was felt to be by those meek but courageous disciples of Christ. They "held the Truth in the Spirit of it, and not in their own spirits, or after their own will or affections," and were thus made willing to follow the Captain of their salvation to prison and to death. They counted it a high privilege to meet together and know their spiritual strength renewed by reverently waiting on Him who called them to glory and to virtue, and He failed not to be in their midst, ministering to their several needs, and often setting them a table in the presence of their enemies, and filling their hearts with gladness, and their mouths with praise, when their fellow-countrymen were determined in their rage, to uproot and destroy them. "I cannot forget, (says Wm. Penn,) the humility and chaste zeal of that day. Oh! how constant at meetings, how retired in them; how firm to Truth's life, as well as Truth's principles! And how entire and united in our communion, as indeed became those that profess one Head, even Christ Jesus the Lord."

Here was the secret of that heavenly love and unity which prevailed among Friends in that day; "being firm to Truth's life as well as to Truth's principles." This Life was the well-spring, whereat each and all who were faithful drank. It was the source of their spiritual knowledge. From it, their anointed ministers derived their authority to speak, and the matter they communicated, and it was the transforming power by which

those changed men and women were quickened, born again and made alive unto God. This made the believers like-minded, and joined them together in holy communion as one body, so that when one member suffered, all the members suffered with it; and they stumbled not at the declaration of the apostle, that, "we ought to lay down our lives for the brethren." Thus, we find, that on one occasion, when persecution was very severe throughout Great Britain, and many Friends died in the filthy and crowded jails, having been sent there for "keeping their meetings; for refusing to swear; for not putting off their hats, or for not paying tithes," a petition was sent to Parliament on their behalf, detailing some of the cruelties practised on the innocent sufferers. To which was appended "a paper signed by more than one hundred and sixty persons, whereby they offered to the Parliament to put themselves in the stead of their brethren, who were confined either in prisons, houses of correction, or in dungeons; some being fettered, and others lying sick on only a little straw; wherefore they declared themselves ready to change places with them, out of true love, that so they might go out, and not die by hardship, as many had already done; to prevent which they were willing to take upon themselves the sufferings of their brethren, and lay down their lives for them."

The same fervent love for their brethren was exhibited by the Friends in London, who were still at large, and deeply grieved for the sufferings of their fellow members shut up in Newgate. Thirty Friends signed and presented the following petition to the Mayor and Sheriffs of London: "Forasmuch as it hath come to pass, that many of our Friends, to the number of seven score are now close prisoners in Newgate, being violently taken and haled by rude soldiers and armed men out of our peaceable meetings, which we hold only for the worship of God; and whereas divers of the said prisoners are very poor men, some of them being poor housekeepers, and others poor servants in and about this city; and by reason of their close imprisonment, not being permitted by their keepers to go about any of their occasions, though their necessities often require it; and forasmuch as the families of the said poor prisoners are exposed to utter ruin by reason of the said imprisonment, and also, being kept, so many together, in close, noisome rooms in the summer season, hath occasioned diseases and sickness, insomuch that two of them have departed this life, others are sick at this present, and more liable to the same danger, if not timely prevented: Therefore we their friends and brethren, who are one with them in their sufferings, and afflicted with them, and do own the same cause for which they suffer, do desire that you would take into consideration their sad estate, and find some way how they may be relieved; that their families may not be utterly ruined, nor their persons exposed to death. And if no other way can be found for their relief, if they may not have the liberty to follow their occasions for some weeks, or until such time as you shall call for them, which we desire on their behalf, and are ready to give our word that they shall become prisoners again as you shall appoint them. And if no other way can be found, then we, a certain number of us, do present our bodies to you, offering them freely to relieve our afflicted and oppressed brethren; and we are

ready to go in their places, and to suffer as prisoners in their room, for your security; that so many of the poorest of them, as we are here, may have their liberty to go about their needful occasions, whether it be for some weeks, or until you shall call for them, as you see meet in your wisdom. All which we do in humility of heart, and sincerity of our minds, and in the fear of God, and love to our brethren that they may not perish in prison; and in love to you, that innocent blood and oppression may not come upon you, but be prevented from ever being charged against you."

Sir Francis Newport.

He cherished infidel sentiments until he was laid upon his death-bed, when he uttered the following words:

"Whence this war in my heart? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? Oh, that any one could restore to me my ancient guard of piety and innocence! Wretch that I am, whither shall I fly from this breast? What will become of me?"

One of his infidel companions tried to dispel these thoughts, but he replied:

"That there is a God, I know, because I continually feel the effects of his wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my sins brought to my remembrance. Why God has marked me out as an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reconciled to Him again! But it is a fruitless wish; millions of millions of years will bring me no nearer to the end of my torment than one poor hour. Oh, eternity! eternity! Who can discover the abyss of eternity! Who can paraphrase upon these words, '*forever and ever*'?"

To his family and friends he said:

"You imagine me melancholy and distracted. I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now, then, I have despised my Maker, and denied my Redeemer; I have joined myself to the atheists and profane, and continued their course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least."

His last words were:

"Oh, the insufferable pangs of hell!"

Does not this case furnish an awful com-

mentary on that terrible caution against apostasy in the tenth chapter of Hebrews?—*S. S. Times.*

For "The Friend."

Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," is the declaration of our Lord to his disciples. Whilst I have often marvelled at the temptations, doubts and fears which beset the path of the true disciples of and believers in our Lord and Saviour, in the face of so many precious promises as He has vouchsafed unto us, recorded in the scriptures of truth, I have been led to contemplate the course usually pursued by the gardener, in order that his trees should produce an abundant yield. How thankfully he accepts the heavy storms of snow and sleet in winter, in order that by the bearing down of the branches the sap may be prevented from running too freely, and putting forth a premature and useless growth of shoots. In some cases they are even kept tied down until the fruit buds are set; and how he is rewarded for this care by the production of an abundant supply of fruit; when without it, much luxuriant growth of top and a thick covering of green leaves, with here and there some knotty and unpalatable fruit, would have been all that the autumn would have brought to maturity. And so methinks it is with the great Master husbandman. It is in accordance with his gracious will and design, that every member of His church should become fruit-bearing branches, and so He not only lops away the useless boughs, but the sincere dedicated and heart-changed christian is often permitted to go bowed down with doubts and fears; yet even amid these seasons of darkness, though his faith may be closely tried, he feels that though cast down he is not forsaken, and believing the promise sure that "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever," he knows that all these seasons of conflict are in Divine ordering. As it is his daily and hourly concern so to walk that he may not appear unto men to fast, he will be enabled cheerfully to go forward and to hold forth to the young the encouraging language, "come with us and we will do you good," for "truly our fellowship is with the Father, and with his Son Jesus Christ." Oh how I have longed that this may be more and more the concern of every member of our highly favored Society; believing that we hold the truth in more of its ancient simplicity, than any other body of professing christians. Let us not be hiding our light under a bushel, or by taking too gloomy a view of the discouraging things around us, allow the enemy to get in and despoil us of our goods. But let us ever bear in mind that the cause is the Lord's who can work either with or without instrumental means, and all that He requires of us is, that we should individually be found performing the duty which He assigns us, leaving the event to Him. As this is the case we will assuredly find that the "Sun of righteousness shall arise with healing in his wings;" and the church will be found coming up as "from the wilderness, leaning upon her beloved," "fair as the moon, clear as the sun, and terrible as an army with banners."

Life is short. Death is certain. God is just!

The Baltic, in the neighborhood of Cronstadt, according to the journals of that port recently presented the singular phenomenon of an extraordinary subsiding of the water. The surface commenced to fall about evening, the wind being fresh and blowing from the southwest; the sinking, notwithstanding change of the wind to the northeast, continued until two o'clock of the next afternoon, when the depression reached three feet two inches. The water then began to mount rapidly, and during the night exceeded its ordinary level by a foot. Nearly all the steamers plying between Cronstadt and St. Petersburg were aground, a circumstance almost unprecedented. The cause of this phenomenon cannot be ascertained, the usual explanation of the force of the wind being inadmissible.

Ministry.—It is not the expression of words but words seasoned by the grace of God, that can alone profit the people.

THE FRIEND.

SECOND MONTH 27, 1869.

There are many small meetings of Friends within the limits of different Yearly Meetings, which the older members have long observed to be gradually dwindling in number, while the religious life and zeal of many of those who remain, appear to be sinking to lower ebb, and discouragement is weakening the hands which ought to be diligently employed in rightly directed efforts to promote the great and good cause of Truth and righteousness, and to strengthen the things which remain and seem ready to die.

To those who love the truth, and desire to see it prosper within the religious Society which they belong, this state of things cannot but be a source of sorrow and anxiety, as the serious questions will often present themselves to the mind, when are we to see a revival? and how is it to be brought about?

To obtain satisfactory answers to these, we must first resolve another query, equally connected with this important investigation, viz. What has produced the state of things so sadly pressing upon us, and now so loudly demanding our attention? Many causes may be and have been assigned therefor, each of them contributing its share towards producing the unhappy result. Both individuals and meetings have called the attention of the members to them, warned of the consequences they were allowed to operate unchecked, and appealed with the Church to lay its hand on the sword and stop their ravages on the religious growth and stability of the young and inexperienced. To but two of these do we now propose to call the attention of our readers; admitting derelictions from the requirements of christianity, which have prepared the way for other departures, and, than which, we believe not have been more potent for evil to our religious Society; we allude to the inordinate devotion on the part of so many of its members to the acquisition of money, and their unregulated interest in and attachment to the things of "the world."

It is not only allowable but commendable for the christian to use a proper degree of activity in the prosecution of his worldly business, that he may provide things honest in the sight of all men, and make such use of his

and powers, as, under the Divine blessing, will enable him to support his family and secure temporal comforts and competence; says, however, observing such moderation in his wants and his labors, as will allow him to devote a portion of the talents entrusted to him to the service of his great Benefactor: while not slothful in business, he should be fervent in spirit, serving the Lord. Industry and thrift are virtues while kept strictly within their proper limits; but the former may be urged into slavish toil, so exhausting the physical powers, as to benumb the mind, and destroy a healthy interest in intellectual and spiritual exercises; while the latter may degenerate into penuriousness, and create a selfishness which cherishes that "love of money" which is "the root of all evil," as disastrously in the heart of a poor man, who lays by but a few dollars annually, as in that of the rich man who accumulates thousands.

If we credit the declarations of Christ and his inspired penmen, we can have no doubt that the too eager pursuit of money, whether prosecuted on a large scale or a small one, so hardens the heart as to dangerously lessen sensibility to the tendering visitations of Divine love; dulls the power of discrimination between that which really serves God, and that which serves Him not, and renders the heart unwilling to submit to the transforming power of his grace. That Friends, as a body, have suffered and are now suffering in a religious sense, and in no small measure, from this cause, we apprehend no one can doubt, who will but look around and observe how many within his knowledge, work almost unceasingly with patience and unshaken fortitude, to achieve success in obtaining the things of this world, and the tenacity and self-acquittal with which they cling to what they possess; while they seem to forget, or to consider it of secondary importance, to be found daily laboring in Christ's vineyard, first in their own hearts, then in the church; thus so bearing a cross in their every day's walk as to secure a crown at the end of life's short day. It is a common but an erroneous and mischievous idea that none but the rich are exposed to the temptations of a covetous spirit, and that the rich nor the poor can disprove the declaration of our Saviour, "Ye cannot serve God and mammon."

Are we not to take an interest in the things of the world, and to obtain and enjoy not only the necessities but the comforts of life? Certainly; we may do both, innocently and usefully. The Christian has a proper place to perform his most important functions to perform in the world, especially in the social and civil sphere of which he is a member and a part. He must however constantly bear in mind that "the whole world lieth in wickedness," and that between it and the service of Christ, there is an irreconcilable antagonism, and therefore, "If any man love the world the love of the Father is not in him." He feels that no state of society, no circumstances which may surround him, can exonerate him from implicit obedience to the laws and restraints of his Master, so that, in all his intercourse with his fellow men, he may keep himself "unspotted from the world." It is only thus that he can so act, in the various relations of life, as to "adorn the doctrine of our Saviour." In very many respects the same services or duties are to be performed by the disciple of Christ, as by the men of

the world; but the motive governing, and the ultimate object in view, are radically different. The one walks by faith and not by sight; regulating his steps according to the truths of the gospel and by the grace of God; and his aim being to bring glory to His great name, his path shines more and more unto the perfect day. The other relying on his own power, and operated on by what he sees, and thinks he knows, is governed by self-interest with the intent of self-gratification, and the god of this world having blinded the mind, his course becomes darker and darker, until if unrescued by Omnipotence, the blackness of night overspreads the whole scene, shutting out "the light of the glorious gospel of Christ."

The christian's path is indeed strait and narrow, and can be travelled only under the guidance and by the aid of the Holy Spirit; but it has been kept in by thousands of the members of our religious Society, who before they finished their course with joy, fought a good fight, kept the faith, and drew down upon the church the gifts and other blessings with which its glorified Head edifies and adorns it; and it has been by forsaking this only way for the dedicated disciple, that we have become so degenerate and reduced, that as a Society we may truthfully adopt the language of poor Job, "Thou hast filled me with wrinkles which is a witness against me, and my leanness rising up in me beareth witness to my face."

We all feel, more or less keenly, how subtle, constant and transformed is the temptation to be "conformed to this world;" how easily and quickly it adapts itself to every peculiarity of our station and condition; how plausibly it insinuates itself into what are considered our "holy things," and how much it often costs to prevent it from intruding things lawful in their proper place, into what should be a "house of prayer," and thereby converting it into "a den of thieves." How true is it, then, "Whosoever will be a friend of the world, is the enemy of God." The basis and condition of the christian's fellowship is a common life in the crucified Immanuel; and in mingling in the world he must either maintain a constant practical protest against its corrupt manners and maxims, refusing its friendship which "is enmity with God;" or he will soon partake of its spirit, conform to its ways, and learn to love it and the things that are in it.

Whatever then may be our profession, or our outside appearance, if we enter into its spirit and live like the worldling, if our pursuits and our pleasures are like the worldling's, how can the love of Christ dwell in our hearts? The world may speak favorably of what it calls the "christian religion," borrow the name, and make an outward profession of Christ, but it understands nothing experimentally of his religion; and is none the less an enemy of God, because it acknowledges the truth of the gospel, but persistently refuses to submit to its saving power.

If then, we note how many in the Society of Friends—which was and is called to take an advanced position in the militant church,—are indulging in the ease and luxury which wealth fosters; how many in dress, address, and conversation, are following the changeable fashions of the world, and how many have their principal intercourse with, and their strongest interest in the votaries of worldly

pursuits, worldly friendships and honors, we need not marvel that so large a number have gone out from amongst us, that so many of those who remain are cold or indifferent to the support of our self-denying religion; or would gladly have the standard lowered to conform to their unfaithfulness.

But it is said our Saviour loved the world, and his faithful apostles and disciples loved it, and willingly wrought in its behalf, and ought not we to mingle with it, and strive to make it better? True: but our Saviour was above the power of temptation; in Him the prince of this world had no part, and He gave himself for us "that He might redeem us from all evil, and purify unto himself a peculiar people, zealous of good works." His apostles and true servants in all ages, while endeavouring to draw men of the world out of its spirit and wicked ways, have carefully abstained from being conformed to it themselves. Their influence has been impressed on others by the power of example, by living above the world, by allowing their master to keep them, in their measure, as He was, "separate from sinners," by looking to Him for direction when and where to work, and to enable them to resist the temptation to be "conformed to this world," by equipping them with the whole armor of Light. With the same preparation, under the same guidance, and by the same means, we too have a duty to fulfill towards the reformation of those around us, and we should not neglect its performance; without them, we are most likely to be dragged by the world into conformity with it. We know there are those among us who say that this doctrine is too antiquated for application in the present day; that this restricting system and its imperfect forms are the fossilized products of a former age, now giving place to more perfect developments of the principle of life; and that the efforts to prevent or check this development has given rise to dissension, disunity, and divisions, which have excited dis-esteem for the Society on the part of the young, and driven away many from membership with Friends. We fully assent to the truth of the assertion that the unhappy disunity and separations, which have convulsed our Society in latter years, have done it incalculable harm, not only by diminishing its numbers, but by sapping the religious life of its members. They have, and still do prevent harmonious labour in the cause of Truth, and it justly may be feared, have endangered, if they have not in some cases, cost, the salvation of souls.

Nevertheless the truth must not be compromised, nor the standard of the gospel lowered; neither must error go unrebuked because it wears the guise of reform, for "if the foundations be destroyed, what can the righteous do?" "Woe unto the world—said our Saviour—because of offences; for it must needs be that offences come, but woe unto that man by whom the offence cometh." The declaration of the truth, and the condemnation of error by the church, like every other act of christian duty, is also an act of faith. If performed under divine authority, and in the right spirit, it is done with the assurance that He who sees the end from the beginning will take care of the consequences, and so order the course of events, that whatever may be the immediate results, his word shall not return to him void. When Christ himself announced to those who professed to believe in

him, one of the most important doctrines of his holy religion, such was the shallowness and outwardness of their faith, that it was received by most of them with the murmuring exclamation: "This is a hard saying, who can hear it?" From that time, so many of his disciples went back and walked no more with him, that He put the touching query to the twelve He had chosen, "Will ye also go away?" Let all be instructed by the reply of Simon, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God," and be encouraged by the remembrance of the harvest which was finally reaped by the faithful few.

We have exceeded our usual limit, in thus alluding to two of the destructive agencies that have been at work among Friends. Their origin and means of growth indicate the cure. "Beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." "Let your conversation be without covetousness, and be content with such things as ye have." "They are of the world; therefore speak they of the world, and the world heareth them." "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

SUMMARY OF EVENTS.

FOREIGN.—The failure in the United States Senate to ratify the treaty recently concluded by Reverdy Johnson for the settlement of the Alabama claims, is variously commented upon by the London journals, but all of them regret its rejection. The *Standard* says, advances for a new treaty must come from the U. States, and England will treat hereafter only on terms of absolute equality.

The British Parliament assembled on the 16th inst., and the Queen's speech was read by the Lord Chancellor. Its general tenor is not significant of any thing important. The condition of Ireland, it is suggested, is now such that the writ of *habeas corpus* may be restored. On the 17th an address in reply to the Queen's speech was agreed to unanimously in both Houses. The first of Third month has been named for the opening of debate on the dis-establishment of the Irish Church.

The Duke of Montpensier has been permitted to return to Spain as a private citizen. Popular demonstrations have again been made in Madrid, in favor of the freedom of religious worship, and also for the abolition of capital punishment. An important decree has been issued by the Minister of the Colonies, to take effect in all the colonial possessions of Spain. It establishes a uniform system of legal jurisdiction; abolishes ecclesiastical courts, and makes various modifications in the financial administration of the colonies. It is said that a majority of the members of the Constituent Cortes are opposed to placing the Duke of Montpensier on the throne. The report that Ferdinand, ex-king of Portugal, is a candidate for the Spanish throne, is said to be incorrect. An unsuccessful attempt has been made to assassinate General Prim.

A terrible disaster occurred on the 20th, to the Austrian frigate *Radetsky*. While cruising in the Adriatic, an explosion took place in her magazine, making a complete wreck of the ship. Most of the officers and crew were killed by the explosion or drowned.

The recent order of the French government for guarding against the abuse of the right of the people to assemble peaceably has been put in force, and a public meeting near Paris dispersed by the authorities. All public gatherings of the people on the 21st anniversary of the second inauguration of republican liberty in France have been positively prohibited. The Conference of the Great Powers to consider the Greek question, met in Paris last week and finally dissolved. The Greek government rendered a satisfactory answer to the demands of the Conference, which adjourned after formally reserving a right to protect christian life and property in Turkey.

Complete diplomatic relations between Italy and the republic of Mexico, are soon to be restored.

Recent advices from Rio Janeiro state that the war with Paraguay is thought to be at an end. Ascension

was occupied by the Allies on the 5th of First month, and it was believed that Lopez had escaped to Bolivia.

The Cuban insurgents prolong the struggle for independence, but the Spanish power appears to be too strong to be overthrown by them. A Havana dispatch of the 18th says, the Spanish forces in arms on the island, number 70,000 men. Some districts which were in insurrection have been tranquilized. The principal force of the rebels under Cespedes, is at the eastern end of the island, north of Santiago. The rebels have organized a provisional government, with General Cespedes at its head. This government proposes emancipation and equal political and civil rights to all.

Havana dispatches of the 22d state, that the organized forces of the rebels in the central department are disbanding, and the rebels there are presenting themselves in large numbers to the authorities, to receive pardon. The late Governor of Bayamo is under arrest, and is to be tried by court-martial for the surrender of that post to the insurgents.

The Turkish ports are again open to Greek shipping, all the recent orders of the Porte against the Greeks having been revoked.

The British government has ordered the release of forty-five Fenian prisoners, including some of the leaders.

London on the 20th.—Consols, 93. U. S. 5-20's, 79. Liverpool.—Middling uplands cotton, 11½d.; Orleans, 12d. Market firm and advancing.

UNITED STATES.—*Congress.*—The Senate Committee on Foreign Relations have come to the unanimous conclusion that the treaty recently negotiated with the English government respecting the Alabama claims, ought to be rejected. They recommend that the naturalization treaty, and that referring the arbitrament of the San Juan Island dispute to Switzerland, be confirmed.

The two Houses finally passed the Constitutional Amendment in the following form:

Article 15. Section 1. The right of citizens of the United States to vote and hold office shall not be denied or abridged by the United States or any State, on account of race, color or previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

The House bill regulating the franking privilege, passed the Senate. Another Internal Revenue bill has passed the House of Representatives, also one supplementary to the National Banking bill, and another removing disabilities from numerous citizens of the Southern States. A bill for the reduction of the army finally passed the House after strong opposition. It is proposed to reduce the entire army to twenty-four regiments of infantry, six of cavalry and three of artillery. The pay of the officers is also reduced, and new appointments and promotions forbidden.

The Judiciary Committee of the Senate, to whom the subject was referred, reported that in their judgment the President of the United States had no authority, under the constitution and laws, to issue a proclamation of general amnesty. His power does not extend further than to grant pardons and reprieves to individual offenders.

The Copper Tariff bill has been vetoed by the President on the ground that it will, in his opinion, impair the resources of the government and impose an additional tax on an already overburdened people.

The Pennsylvania Railroad.—The earnings of this road during the year 1868, amounted to \$17,233,497, being \$893,340 more than in the year 1867. The net earnings, when all the expenses are deducted, amount to \$5,372,513. The amount of freight carried was 4,722,015 tons, and the number of passengers 3,737,178.

Philadelphia.—Mortality last week, 250. Of consumption, 45; inflammation of the lungs, 22; scarlet fever, 14.

Miscellaneous.—Information has been received at the Department of State that the exhibition of passports will be no longer expected from citizens of the United States, arriving, travelling, or residing in France. The department, however, recommends that citizens of the United States travelling abroad, especially those of foreign birth, naturalized in this country, should provide themselves with passports, as they might be liable to serious inconvenience if unprovided with such authentic proof of their national character.

Official information from the Washita mountains, states that with the exception of four or five lodges, all the Kiowa Indians had come in. The general in command would immediately settle them upon the reservation. The advance of the Arapahoes and Cheyennes had also arrived, and the remainder were approaching. They also will be placed on the reservations.

In the U. S. Circuit Court at Richmond, a colored man named Stevens has been awarded \$1600 damages against the Richmond and Fredericksburg Railroad

Company, for the forcibly placing of his wife in a second class car after she had purchased a first-class ticket.

Mexican affairs continue unsettled. Foreigners residing at the capital are generally of the opinion that the government is imbecile, and the ministers corrupt.

The Markets, &c. — New York.—On the 20th inst. American gold, 133½. Silver, 128. U. S. sixes, 188 114; ditto, 5-20's, new, 110½; ditto, 10-40, 5 per cent 109½. Superfine State flour, \$6 a \$6.35; extra, \$6.55 \$6.90; shipping Ohio, \$6.70 a \$7; St. Louis, \$7.75 \$12.75; Southern flour, \$6.55 a \$13.40. No. 2 Chicago spring wheat, \$1.55; No. 2 Milwaukee, \$1.58; white California, \$1.80 a \$1.85. Canada barley, \$2.16. Western oats, 74 cts. New western mixed corn, 89 a 90 old, \$1. Uplands cotton, 29 cts.; Orleans, 29½. Cuba sugar, 13 a 14 cts.; refined, 20½ cts. Philadelphia.—Cotton, 29 a 30 cts. Superfine flour, \$5 a \$5.25 extra, \$6 a \$6.50; Iowa, Wisconsin and Minnesota, \$7.75; Penna. and Ohio extra, \$8 a \$10; family fancy brands, \$10.50 a \$12.50. Red wheat, \$1.75 \$1.90; amber, \$1.95 a \$2; white, \$2.10 a \$2.20. Rye, \$1.55 a \$1.58. Yellow corn, 87 a 88 cts. Western oats 73 a 75 cts.; Penna. and southern, 60 a 70 cts. Clover seed, \$9.75 a \$10. Timothy, \$3.37 a \$3.40. The arrivals and sales of beef cattle at the Avenue Drove-yard on the 22d inst. reached about 1600 head. The market was dull. Extra sold at 10 a 10½ cts., a few choice 11½ cts.; fair to good, at 8 a 9½ cts.; and common 5 a 7½ cts. per lb. gross. About 5000 sheep sold at 6 8½ cts. per lb. gross, and 2600 hogs at \$16 a \$17.50 p 100 lbs. net. **Chicago.**—No. 1 wheat, \$1.15½. Cincinnati.—Wheat, \$1.40 a \$1.50. St. Louis.—No. 1 spring wheat, \$1.35; No. 2, \$1.27 a \$1.30. Red fall wheat, \$1.50 a \$1.90; choice white, \$1.95 a \$2.10. Corn, a 72 cts. Oats, 62 a 65 cts. Barley, \$2 a \$2.20. **New Orleans.**—Cotton, 28½ cts. Corn, 86½ cts. Oats, 75 c Hay, \$28 a \$30. Common sugar, 12½ a 12½ cts.; yellow clarified, 16½ cts. **Louisville.**—Wheat, \$1.50 a \$1.60. Corn, 60 a 63 cts. Oats, 62 a 63 cts.

WANTED.

A well qualified and experienced man or woman Teacher, as first assistant in the Friends' Select School for Boys, in Philadelphia.

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The Summer Session of the School will commence the 3d of Fifth month. Parents and others intending to send children as pupils, will please make an application to CHAS. J. ALLEN, Superintendent, (address Street Road P. O., Chester county, Pa.) or to EDWARD SHARPLESS, No. 304 Arch street, Philad.

It is requested that all applications for admission made before the 1st of Third month, in accordance with the regulations on this subject. Soon after that date applicants from other Yearly Meetings will be admitted so far as there may be room for them.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 1000 Market Street Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting, held at Providence the first of First month, 1869, SIMON O., son of ALAN and L. and Margaret McGrew, of Muscatine, Iowa, MARY, daughter of Jesse and Elizabeth M. Cope, Providence, Fayette Co., Pa.

DIED, on the 8th of Seventh month, 1868, at the residence of her son-in-law, Benj. H. Shoemaker, MARIA TRUMP, widow of the late Michael Trump, in her 71 year. A member of Germantown Particular and Frankford Monthly Meeting.

—, in Fallsington, First month 10th, 1869, ELIZABETH SATTERTHWAITE, widow of the late William Satterthwaite, in the 90th year of her age.

WILLIAM H. FILE, PRINTER,
No. 422 Walnut street.